1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

577 Yanahi was less inhibited than any of the other men, but his be-
831 havior was not considered shocking or immoral. Quain had apparently
833 arrived at the village just at the time that Yanahi was on the threshold
156 of sexual experience. He appeared in Quain's house one night to show
123 that he had an erection and announced that he would soon be having coitus. Thereafter, he rarely failed to tell Quain of his exploits. One night quite a crowd, including Yanahi and one of his paramours, Vatsiat, was gathered in Quain's house. The young man suddenly developed a longing for her and, as soon as all the visitors had left, satisfied his craving noisily amidst Quain's pots and pans. He was proud of his virility, as were most of the Trumaí men.

577 No discredit attached to the male involved in a love affair and very
831 little to the woman. Oirupa merely scolded his sister for having copu-
562 lated with Yanahi. Only where adultery was involved did promiscuity
837 lower the status of a woman. Chastity before marriage was not expected, and there was not a single virgin in the village over the age of puberty. Older women without husbands or close relatives to protect them were often used for sexual purposes against their will. This was especially the case with unmarried foreign women. Some of them complained that they had to dispense their favors to too many men too often.

831 This aggressiveness and the danger of bride-capture made the women
152 extremely fearful of being raped, and, as noted above, they were
583 uneasy even when the threats were made in fun. One morning Quain decided to get rid of his numerous female visitors by employing this
[123] device. They all fled except one, who, despite her seeming courage, looked worried. Without doubt, the women enjoyed visiting Quain, but a man told him that if he were to have intercourse with any one of them, they would all fear him. Over and above this fear of rape, there
[578] was a definite hostility between the sexes, which was usually well controlled, but which on occasion might explode in open quarrels between the men and the women.

576 No cumbersome taboos surrounded physiological functions. Belching
514 and the release of flatus were common in company, but generally dis-
827 regarded. However, if an unusually unpleasant odor followed, those nearby spat on the ground as a mark of disgust. The men urinated near their houses or at the edge of the village plaza. The women went to the edge of the village clearing or behind the houses. Both sexes went a short distance into the brush to defecate, but at night elimination was permitted in the village plaza if a hole was first dug for this purpose and covered over.

There was no salacious attitude toward body processes. The Trumaí were puzzled by Quain's desire for privacy in his personal habits and his curiosity about other people's. One woman seriously asked if she could watch him eliminate.

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

The main motivation for going into the brush to defecate was not modesty, but a feeling of revulsion for body products. One did not eliminate in places frequented by people. Yanahi was disgusted when Quain defecated in his garden and claimed that the garden was ruined. Similarly, it was considered repulsive to defecate in the water. When Quain described the great ship that had brought him to Brazil, the only thing that the Trumaí found hard to believe was that the people aboard would have to eliminate in the water.

The rules of etiquette required a person entering or leaving company to make an appropriate statement. The salutation usually consisted of a phrase stating what the person being greeted was doing at the moment. Thus, typical greetings were, "You are eating," "You have returned from fishing," "You are sitting," and so on. When leaving a person or group it was proper to announce, "I am leaving," followed generally by a statement of what one was going to do. If this last was not observed, the departing person was usually asked where he was going. These formalities were not as regularly invoked in the larger gatherings as in house-visiting.

The rules of etiquette also required the emission of conventionalized cries on particular occasions, such as the bringing of food into the village or the offering of tobacco to guests. In the latter case the person making the presentation cried "*aha*," the recipient "*ha-a-a ha ha ha*." These amenities, which were observed between the Trumaí, were always louder when an outsider was involved.

Hospitality was extended to all upper Xingú Indians and white men who visited the village. In part this was inspired by a fear of their neighbors, in part by etiquette. The Trumaí had little reason to fear Quain; yet he was treated with the greatest kindness and consideration, and everyone was eager to converse with him. Indeed, their attentions were so constant that at times he wanted nothing more than to be left alone.

While the men were far more self-assertive than the women, they were also extremely sensitive. They were insulted at the refusal of a request, or at the denial of what they considered to be the recognition due them as individuals. They did not like to be treated as faceless members of a group. During the argument that followed Quain's complaint that some article of his had been stolen, Maibu criticized him for addressing them collectively as "Trumaí," while they always called him "*capitão*" or by his name.

The Trumaí were greatly interested in Western goods and their behavior toward whites was unrestrained. The following quotation from Quain's field notes describes this succinctly:

> The reason why it is so difficult to live with these people is that they are so "impolite." At least in their dealings with me, an outsider, and with the mission-